

TO  
—  
THE EVANGELICAL  
MINISTERS AND CHURCHES  
IN  
THE UNITED STATES,  
COÖPERATING WITH  
THE AMERICAN TRACT SOCIETY.

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DEAR BRETHREN—With the hope of securing your aid in advancing the great interests of the Redeemer's kingdom, the Committee and officers of the American Tract Society beg leave to call your attention to their present efforts for supplying our own country, and as far as practicable, all the accessible unevangelized nations, with a pure, evangelical literature.

*The importance of the Christian press* was never more apparent than at the present day, and in our own country, in awakening the attention of the people to the great interests of eternity; in enlightening the mind, quickening the conscience, and educating the heart of the nation; and in counteracting the influence of infidelity, false religion, intemperance, Sabbath-breaking, licentiousness, and a corrupt press.

Every Protestant has rejoiced in the glorious developments of the Christian press in the great Reformation. The Head of the church, as is clearly seen in D'Aubigné's History, himself prepared the soil, and then committed the choice seed to his servant Luther. Luther gave wings to

the seeds of truth, and scattered them as in a moment over the whole field of the church. The reformer had hardly nailed his theses—his refutations of popery—to the door of the Wittenburg church, when the feeble taps of his hammer produced a thunder-clap, which shook the very foundations of proud Rome. For, by the mighty power of the press and a thousand Christian hands, those writings flew with the rapidity of lightning. “In a fortnight they were in every part of Germany, and in four weeks they had traversed near the whole of Christendom, as if angels, instead of men, had been their bearers.”

Here do we not see one of the grand secrets of that Reformation which emancipated the world, in a good measure, from the midnight of a thousand years? There was but a little band of the reformers to preach the great doctrines of the Reformation; but holding in their hands the press, which perhaps imparts greater moral power to the church than the ancient gift of tongues, they could give rapid diffusion to Christian light and knowledge, and carry the Gospel to millions who could never hear the voice of the living preacher. It is the high privilege of the American Tract Society to employ this mighty agency in endeavoring to scatter over our whole land, and, as far as possible, amongst all nations, the leaves of the tree of life.

The thought cannot be too deeply impressed upon every friend of this cause, that the publications circulated by the Society are of *a very high character*—the choicest productions of Baxter and Bunyan, Doddridge and Venn, Fuller and Legh Richmond, of the old world; and Edwards and Payson, Nelson and Nevins, of our own country—men of different evangelical denominations, of powerful minds and devoted piety, whose writings have enlightened and blessed the world, and will be read, and revered, and loved, down to the end of time. Nor are the smaller Tracts, issued by the Society, less valuable, less ably written, or less adapted to do good, than the more permanent volumes; affording, in every form of interest and variety of illustration, the richest instruction to the old and the young, the rich and the poor, the parent and the child, the pastor and his flock; and while many of them are so short that they may be read in moments of leisure, and by many not accustomed to read larger works, it is the design of the Society that no Tract shall go forth which does not contain enough of practical Gospel truth to lead the sinner to Christ, if he should never have another warning.

A characteristic excellence of these works, of paramount importance, is, that they contain *the great distinguishing principles of evangelical truth*, free from denominational peculiarities—those principles which constitute our common Christianity—in which good men of different names



agree, and which are adapted to convert and sanctify the soul. The Society having a Publishing Committee of different denominations to select and publish such works, the delightful fact has been fully demonstrated, by more than twenty years' experience of this Institution, that Christians of different names are one—one in feeling—one in aim—one in effort, in advancing the great interests of Christ's kingdom; and that they need only to come together to labor for God and the salvation of men, in order to draw forth the world's reluctant commendation, "See how these brethren love one another." The Society sustaining this truly catholic character, its officers, agents, colporteurs, and supporters, are connected with thirteen different denominations; and the excellence of its publications, the neatness of their dress, and the benevolence of the object—giving to the poor, and selling to others at prices so low that the total sales yield no profit to the treasury—have together contributed to secure their circulation in every part of our American community.

The Society have already issued more than one hundred millions of books and Tracts—of Alleine's Alarm, 120,000 copies; Baxter's Saints' Rest, and Doddridge's Rise and Progress of Religion, each 100,000; of Baxter's Call to the Unconverted, 250,000; and in some efforts of late to supply our large cities, 10,000 volumes were circulated in Boston, 10,000 in Charleston, S. C., 17,000 in Philadelphia and vicinity; and in other cities and large towns of the United States, they have been circulated on a somewhat similar scale—showing the estimation in which these works are held by those who are qualified to judge of their real excellence.

While the world is full of books *nominally religious*, and often of doubtful or dangerous character, is it not a matter of great importance that the Christian community can feel assured, that wherever they see a book published by the American Tract Society, that work has passed the revision of a judicious Committee, and is worthy of all confidence? When it is remembered that God has been pleased to place the seal of his special approbation upon these works, and that some of them have evidently been the means of the conversion of hundreds of souls, who can estimate the amount of good done by this Society in the circulation of a hundred millions of publications—all breathing the spirit of civil and religious liberty; all inculcating the purest morality; and all enforcing the great doctrines and principles of evangelical religion?

The *extent and increasing importance* of this work will be seen in the fact that, from small beginnings in 1825, the Society's operations have gradually increased, till, in the last year, its receipts for books sold and donations, were more than \$160,000; more than half a million of books

and five millions of Tracts were circulated ; and 267 colporteurs, including 44 students for vacations, were in commission, in 27 States, for the whole or part of the year—37 of them among the German, French, Irish, and Norwegian population—who visited 215,000 families, or a twentieth part of our entire population. Nearly one-sixth of these families were found destitute of every religious book ; not more than one-half were habitual attendants on public worship ; and more than 30,000 families were Roman Catholics or other errorists. Fifty-seven thousand books and 3,000,000 pages of Tracts were distributed gratuitously to the destitute. The total value of grants of publications, including the amount delivered to Life Members, was \$24,000 ; besides which, more than \$40,000 was expended for colportage, and \$10,000 for foreign operations. Such has been the scale of operations for a year. The Society now has on its list more than 1,200 different publications, including about 200 volumes in the English and other modern languages, besides which more than 2,000 publications have been approved for circulation in foreign lands, in nearly one hundred different languages and dialects.

To give more extensive and systematic distribution to these works, at home and abroad, the Society now has the coöperation of several hundred American missionaries, of different denominations, in the foreign field ; a much larger number of domestic missionaries, each entitled to 5,000 pages of Tracts annually for the destitute ; and thousands of voluntary colporteurs, or Tract distributors, supplying monthly the families of our large cities and towns with these publications.

*Foreign Missionaries* regard the Christian press as an indispensable auxiliary to the most successful prosecution of their labors ; and not being able to reach hundreds of millions of the benighted heathen, with the living voice, they appeal to American Christians for a large supply of books and Tracts ; and it has been the privilege of this Society, for several years past, to appropriate from \$10,000 to \$20,000 annually, in carrying on this great work in foreign lands ; by means of which, tens of thousands of wretched idolaters are now permitted to read in their own tongues the wonderful works of God. “ In one tour up the Irrawaddy river,” says Rev. Mr. Kincaid, missionary in Burmah, “ I was provided with near two millions of pages of Tracts ; and we visited and distributed them in every town and almost every hamlet, from the mouth of that mighty river to the Himalaya mountains, a distance of more than 1,000 miles. In more than one thousand towns and villages we have been permitted to place some portion of the word of God, or a Tract pointing to the Saviour.” The fact, that China, with three hundred and sixty millions of inhabitants, has been of late thrown open, almost as



by miracle, for the Christian press, and the fact, that the Chinese are found to be a reading people, impose special obligations upon the Society to furnish a large supply of its publications for that as well as other important and promising fields. With such openings for the Christian press in the heathen world, with Christ's command pressing upon us to carry the Gospel to every creature, how great will be the guilt of the church if she withholds that Gospel! Shall not the philanthropy which fed the famishing Irish, speed our efforts to carry the bread of life to these perishing millions?

In securing a wider circulation of these publications in our own country, *the Colporteur enterprise* has been successfully entered upon; and hundreds of thousands of destitute families have been sought out, and have received with kindness and gratitude the warm-hearted, affectionate, and instructive visits of the colporteur—have read with interest and profit, in “thoughts that breathe, and words that burn,” the truth that maketh wise unto salvation; and hundreds and thousands, it is believed, by this humble instrumentality, have been brought to Christ.

This direct and systematic effort to carry the Gospel to the destitute—to every creature—is peculiarly in accordance with the spirit of the great DIVINE MISSIONARY, who came not to call the righteous, but sinners to repentance—came to seek and to save them that were lost; who declared himself the friend of publicans and sinners; whose special pleasure it is that the poor shall have the Gospel preached to them; and whose solemn command is, that his servants shall go out into the highways and hedges, into the streets and lanes, and compel the famishing multitudes to come in to the Gospel feast.

Nor is this effort to reach and bless the unevangelized, by the labors of devoted colporteurs, less in conformity with the spirit and practice of *primitive Christians*, who, at the persecution of Stephen, as a church—as a body of believers—to the number, probably, of 10,000 or 12,000, went abroad everywhere preaching the word, not officially, but with warm hearts telling the story of the cross, leading sinners to Christ, and exemplifying, in their own persons, the blessedness and power of Christianity. Why should not every private modern as well as primitive Christian be a missionary, and *feel bound to make direct and personal efforts* in all the circles where they move, to guide men to the Saviour? Can professors of religion, now, have primitive piety without primitive practice? Can they have the spirit of Christ, without sympathy and coöperation with him in the great work of the world's salvation—without going about, as he did, continually doing good?

Is there not a special demand for this kind of labor in *the newly settled*

portions of our country, where the population is sparse, composed of different nations, languages, and religions ; where the people are just struggling to erect their dwellings, school-houses, and churches ; have very little united strength for the support of the Gospel ; are surrounded with seductive error and vice ; and where tens of thousands of families are without the Bible, (500 families in a county being sometimes found without the Scriptures;) without the preaching of the Gospel ; without the Sabbath and the day school ; growing up in ignorance and vice ; and who will inevitably perish unless speedily reached in some way by the Gospel ? In what way can they be reached more speedily, more economically, more efficaciously, in the absence of the stated ministry, than by the colporteur system, carrying the messages of eternal life by the lips of the intelligent, judicious, and warm-hearted colporteur, to every dark corner and habitation, waking the attention of the people to the great concerns of the soul ; instructing the ignorant, warning the wicked, bringing hope to the dying, counteracting the influences of infidelity and false religion, enkindling the desire, and preparing the way, for the settled ministry ; and then stationing in every destitute dwelling such a preacher as Baxter or Bunyan, to preach from day to day, and from year to year, to the present generation and the next, and to deepen and follow up the impression which has been made by the personal appeal of the colporteur ?

The *character of the men employed* as colporteurs, as well as the adaptation of the work to the destitutions of our country, is such as to inspire confidence in the enterprise, and hope of its extensive usefulness. Adopting it as a first principle, that the success of the colporteur work must depend, under God, upon the character and qualifications of the men employed, the Society have taken great care in their selection, and have in general been successful, as they believe, in sending forth intelligent, judicious, pious, and efficient laborers—self-denying and laborious men—aiming to do good ; and who usually receive but \$150 a year for their self-sacrificing labors.

While the self-denial of these men will call forth the admiration of all, we trust the benevolence of some of them, who have contributed from their scanty support \$50 at one time, to aid in the support of more colporteurs, will encourage many of the friends of the Society to go and do likewise. The Society feel great confidence in bespeaking, in behalf of such laborers, the warm-hearted sympathy, the earnest prayers, and the hearty co-operation of the friends of Christ. While many students from our colleges and theological seminaries have engaged, for a season, in this work, it is worthy of special remark, that they have uniformly found this daily contact with the souls of men one of the most important means of grace,



one of the best schools of human nature, and one of the best preparatives for future usefulness.

Another fact worthy of special notice, in the operations of this Society, at home and abroad, and especially in its colporteur department, is, that it *becomes an auxiliary to all the other branches of benevolent effort*. If there be any honor to which this Society, amongst the great sisterhood of benevolent institutions, aspires most ardently, it is that recommended by the Saviour: He that will be greatest, let him be the servant of all. It desires no higher privilege than to coöperate in every way to augment the usefulness of every laudable agency for doing good.

And first of all, where there are pastors, the Society, its agents, and colporteurs, make it a special object to hold up the ministry before the people, as God's special agency for the conversion of the world to Christ—an agency as indispensable in the moral world, as the sun and rains of heaven in the natural world. The grand aim is, to help the living ministry; and we believe that pastors and missionaries so regard this influence. The Society's agents and colporteurs are generally welcomed in the churches, both for the raising of funds and the distribution of its publications; and we believe that it is the prevailing conviction of pastors, that a better thing can hardly be done to render the members of their churches intelligent, warm-hearted, benevolent, and useful Christians, and to awaken a religious interest among the impenitent, than to have them coöperate with the devoted colporteur in supplying every household with those evangelical works, which, if prayerfully read, cannot fail deeply to impress the heart.

The *Domestic Missionary*, also, who sometimes has a whole county, at the West or South, for his field of labor, and who feels the want of a more general diffusion of truth among the people, hails the colporteur as a most important helper in his work, and feels that he can greatly augment his own usefulness by having every house supplied with the word of life, and the standard works of this Society. Multitudes of missionaries, who have enjoyed but small advantages for study, and have but few books suitable for a minister's library, have rejoiced to have these works brought to their doors, and have given abundant evidence that, by frequent communion with such men of God as Baxter, they have imbibed more largely his spirit, and learned more of the grand secret of his usefulness.

The pastor and missionary, moreover, often see multitudes, in their respective fields, living in ignorance and error, and seldom or never visiting the house of God, whom they cannot reach, and who may be left to perish, unless reached by some other agency. If the pastor and missionary would bring beaten oil into the sanctuary, perform pastoral labor,

visit the sick and the dying, preside over the cause of education and benevolence, and attend ecclesiastical meetings ; can they also be expected to look up and take care of all the ignorant and perishing beyond the limits of their own congregations, even if they have the zeal of martyrs ? If, then, it shall no longer be said, by perishing multitudes, to the reproach of the church, "No man careth for our souls," laymen must feel that they have an important agency to perform, in coöperation with the ministry, and colporteurs must be sent forth, in far greater numbers, into the highways and hedges with the Gospel message.

Besides coöperating with the pastor and missionary, the colporteur has the privilege of aiding the Sunday-school cause, by occasionally organizing and resuscitating Sabbath-schools, and furnishing them with appropriate books. He aids the Temperance cause, by occasional lectures on the subject, by establishing Temperance Societies, and by scattering thousands of the most powerful temperance appeals over the field which he occupies. The colporteur is permitted, also, frequently to aid the Bible cause, in carrying the word of life to the destitute, wherever no Auxiliary Bible Society is now doing, or is about to do the work ; and while he thus deposits the sacred volume in destitute households, he accompanies the heavenly gift with such an advocate and preacher as Baxter, Bunyan, or Nelson, to call up the attention of the people to its high claims ; to explain its divine mysteries ; to ward off the cavils of infidelity ; and to press its holy principles upon the conscience and the heart.

The wide circulation of these publications by the colporteur, *greatly aids and encourages the private Christian, in his personal efforts to do good* : sometimes by furnishing him with a circulating library, to be lent through his neighborhood ; sometimes by securing the monthly distribution of Tracts over the same field ; and often by imparting to him such enlightened views of truth and duty, that he can cherish the Christian hope only as he finds himself engaged in advancing the great interests of Christ's kingdom on the earth. An humble Christian in Western New York, some time since, procured Tracts and faithfully circulated them through his neighborhood, and soon had the happiness to see a religious interest awakened amongst the people—about sixty were hopefully converted, and, on uniting with the church, twenty ascribed their first religious impressions to the reading of those publications.

The distribution of these works over our country *exerts a permanent influence*. Every well-bound volume of standard character, and of acknowledged worth, may be considered as a kind of circulating and neighborhood preacher, visiting from house to house, often from one town to another ; and not unfrequently will such preachers live to preach the



Gospel with power and success for generations to come. Two such venerable preachers, who had evidently seen extensive and hard service, both in the old world and the new, were recently found in the great valley of the West, who had been inducted into the ministry by Luther himself; had filled their high vocations for 300 years; and had preached to the men of nine generations. What Christian would not exult in the honor and privilege of planting such a preacher on the walls of Zion?

It is worthy of special remark, that the *increase of intelligent piety in the church* is greatly promoted by the extensive diffusion of these soul-inspiring works. Such an elevated, manly, and scriptural piety as characterized primitive Christians, and soon overspread the civilized world—such a piety is now the great desideratum in the churches—the main-spring which, under God, must give life, and power, and success to all the movements of Christian benevolence.

Of numbers, learning, wealth, and general resources, we have enough amongst the two and a half million of Christians in this country, to say nothing of the millions in other lands, speedily to carry the Gospel over the earth, if all those Christians were but baptized with the spirit of Brainerd and of Martyn, of James B. Taylor and Harlan Page. And what means is more effectual in producing such a spirit in others, than bringing their minds and hearts directly in contact with these men of God, that they may feel the warm pulsations of their souls, drink largely of their spirit, learn the secret of their power and usefulness, and take hold by strong faith, as they did, of the hand that moves the world?

Such a spirit of identity with Christ and his cause, associated with the extended circulation of these works over our whole land, would hardly fail to be connected with *those gracious outpourings of the Holy Spirit* which are the hope of the church, of our country, and the world. Such revivals of true religion have seldom been enjoyed beyond the reach of evangelical truth, and have been limited in their extent; while large portions of our land, being unsupplied with such truth, have been like the mountains of Gilboa, on which there was neither rain nor dew. Let evangelical truth but come into every dark corner and habitation of our land, in such works as Edwards on Revivals, and others of kindred character, the circulation of which God has blessed in many revivals of religion—let such works be everywhere diffused, and may we not hope that the Divine Spirit will make his own truth efficacious in producing such pure and glorious revivals as this nation has never yet seen?

Nor is the perpetuation of *our liberties* unconnected with the diffusion of divine truth. The grand experiment of civil and religious liberty now going forward in America, it is well known, can never be conducted

to a successful issue, but by educating the heart, as well as the intellect, of the nation. We may boast of our national literature, of our boundless resources, and our national prowess; but none of these can save us. Nothing short of the great principles of God's government, as developed in his word, and brought into contact with the conscience and the heart of the nation, can preserve us from that grovelling sensuality, that luxurious effeminacy, and that political corruption, which have been the ruin of all former republics. If this almost boundless country, with its vast resources, is capable of sustaining four hundred millions of inhabitants, equal to one half of the present population of the globe; and if, with our present ratio of increase, we are to have, by the close of the present century, one hundred millions of souls; if millions of our population are now without the Gospel; and if all our efforts for the intellectual and moral improvement of the people do not keep up with the increase of our population, who can estimate the importance of speedily filling our whole land with Christian light and knowledge? And if our patriotic forefathers cheerfully poured forth their treasure and blood like water, to achieve our liberties, shall not the sons of the patriots, inheriting the spirit of their noble ancestors, cheerfully contribute all the means which are requisite to make this nation wise and good, great and happy, and perpetuate our institutions to the latest posterity?

The great question of our national liberty is rendered the more intensely interesting at the present moment, and the necessity of employing the mightiest energies for the diffusion of Christian truth is rendered the more urgent, by *the vast numbers and rapid increase of our foreign population*. Though many of our most intelligent, refined, and worthy citizens are from the old world, yet every one knows that this is by no means the general character of the foreign emigrants. While four millions of foreigners, now on our shores, are inviting their friends to come to this land "flowing with milk and honey," no one can doubt but the tide of emigration will roll in upon us in a deeper and broader flood from year to year. And as we cannot shut the door upon them, and ought not if we could, is it not an enlightened and Christian policy, as well as duty, to open wide the arms of national friendship to receive them, so that we may gain their confidence, and exert an influence over them for good? Remembering that our fathers were foreigners, let us have a heart to feel for strangers, and instead of meeting them, as has too often been done, with coldness and distrust, let us meet them with the warm heart and the genuine benevolence of the Christian—invite them to evangelical churches, furnish them with Bibles and religious books, gather their children into the Sabbath-school, preach Christ and him crucified to them, and may



we not confidently hope that the Gospel will become the power of God and the wisdom of God to their salvation ?

It has been difficult, in former years, to exert a direct influence over emigrants, for want of a medium of communication. But, for the last few years, Providence has furnished this Society with foreign colporteurs—German, French, Irish, and Norwegian—men of warm-hearted piety and good education, numbers of them converts from the Roman Catholic religion, deeply interested for the salvation of their brethren ; and, being well acquainted with their habits and national peculiarities, and carrying them the Gospel in their own tongues, they are able to exert a powerful influence over them for good ; and hundreds who, on coming to this country, were buried in the darkness of rationalism or the superstition of popery, have, we trust, been brought into the glorious liberty of the children of God.

More than one hundred different books and Tracts have been published in the *German* language, with a view of reaching the two millions or more of Germans now in our country, who are generally able to read, and receive with interest and gratitude our evangelical publications. One German colporteur in Ohio has recently reported near one hundred hopeful conversions amongst Catholics, in connection with his labors and the circulation of books, on his field ; and another German laborer has reported more than one hundred foreigners, in the southern counties of Indiana, who have given evidence, as he thinks, of real conversion. Do not such facts show that the hand of God is in this work ; that Roman Catholics, as well as other men, may be converted ; and that the same Gospel which was mighty in the hand of Luther, in overturning the deep foundations of papal darkness and superstition in the old world, will be powerful in this land of Christian light and knowledge, in the conversion of our Catholic emigrants ? In view of the progress of the work already made, may it not be confidently hoped, that God's benevolent plan, in bringing them by millions to our doors, is not, as we have sometimes feared, to destroy this nation, but that we should bless and save them ?

Special importance is given to the colporteur enterprise, from the fact that it *admits of speedy and extensive application to our whole country*. Such are the exigences of our country, that we need immediate, as well as powerful Christian action in its behalf. With the best efforts that can be made, it will take a considerable number of years to get day-schools, Sabbath-schools, academies, colleges, churches, and ministers established in every part of our newly-settled territory. In the mean time, until these great orbs of day can be brought to shine fully upon our nation, we need some other sun that can more quickly pour its life-giving beams upon the

moral darkness of our land. While we are now rapidly laying the foundations of a great nation; while millions of our inhabitants are without evangelical preaching, and hundreds of thousands of families are destitute of the word of God and of Christian books; while organized infidelity is putting forth new efforts to blot the sun of revelation from our heavens; while false religion is fast preëccupying the recently-settled portions of our country, and intrenching itself against the future attacks of the Gospel; while intemperance is rolling its burning wave over our land; while a corrupt and licentious press is poisoning the mind and corrupting the heart of the nation; while a deep and broad tide of foreign emigration, with its corruptions and anti-republican tendencies, is rolling in upon us from the old world; while the large cities of our country, the great centres and fountains of influence, are manufacturing and stereotyping the vices of the nation—we say, that while these and other mighty evils, to which we might allude, are abroad in our land, are *now* sapping the foundations of our liberties, and calling to heaven for vengeance upon us, we need some mighty influence, which can be applied quickly, to roll back these floods of ungodliness. Such an influence, in some good measure, as we believe, is the American Colporteur system—a system preëminently adapted to bless the unevangelized masses, to supply, as far as possible for the time being, the lack of ministerial service—combining, as it happily does, the power of prayer, a sanctified literature, and personal efforts for the conversion of the destitute; and all rendered efficacious by the operations of the Holy Spirit.

Here, then, are the destitutions and dangers of our country fully before us, to excite our sympathies, to awaken our fears, to call forth our benevolence. Here are our steam presses, issuing the volumes of heavenly truth. Here are hundreds of the sons of the church, burning with desire to go forth and bear the precious treasure to the perishing, and invite sinners to the Saviour. And here are thousands of evangelical churches, blessed with an overflowing prosperity; and nothing is wanting but a liberal appropriation of that treasure, in order to double quickly the number of our laborers, and carry the Gospel to every dark corner and habitation of the land. With such appalling destitutions before us; with the perils of our nation staring us in the face; with such wonderful facilities for doing the work, should the friends of this Institution be satisfied with having only about two hundred colporteurs in the field?

It is confidently believed that nothing is needed to call forth the requisite interest, sympathy, and resources of the evangelical ministry and churches, but to spread the subject before them, which it has been our design in some measure to do in this communication.



Owing to the limited number of agents in the field, it is impossible for them to visit and address thousands of churches, which would be deeply interested in this cause, and cheerfully contribute for its advancement. The respected and beloved ministers presiding over these churches who feel a deep interest in this great work, it is hoped, will take pleasure in bringing the subject fully before them at some convenient period. And in order that the subject may not be overlooked, amid other numerous claims, the Committee beg leave to suggest that a collection or subscription be taken up for the American Tract Society as soon as may be practicable after the reception of this document. A small contribution of \$5, \$10, \$20, or \$50 from each of the churches which would rejoice to take part in this work if the claims of the Society were brought before them, would greatly aid the Institution in the effort to extend, as speedily as possible, the blessings of the Colporteur enterprise over our land, and especially over the destitute regions of the West and South. A liberal collection will be the more certainly and easily obtained, if the pastor will give notice of the same on a previous Sabbath, with a brief statement of the object, and an announcement that he will preach a sermon in behalf of the Society; or where a sermon cannot be preached, this communication, or parts of it, may be publicly read, and accompanied by such remarks as the occasion may suggest.

We are aware that the objects of benevolence are now so multiplied that ministers feel some delicacy in bringing them before their people; and yet it has been almost uniformly found, that whenever this cause is presented to evangelical churches it awakens a deep interest, and many are ready to exclaim, "The Colporteur enterprise is a noble work. It begins at the right point. It reaches the masses who most need the Gospel. We will cheerfully aid that cause." We confidently believe, dear brethren, that you will find such to be the feelings and language of your churches, and that they will bless the Lord, and the Society, and you, for having the cause brought before them. If your congregations are weak, and in debt, as is often the case, \$5, or \$10, or \$20, for this cause, instead of making them poorer, may, as you know, only be scattering seed which, by the divine blessing, will not fail to bring them an abundant harvest; so that while watering others, they will themselves be watered. If your church is feeble, and in special need of publications, the amount contributed may be remitted to procure such books and Tracts as may be desired. The Evangelical Family Library, of 15 volumes, may be had, for the minister or the church, for \$6 50; and the Christian Library, of 45 volumes, for \$20. Some churches find it a pleasant mode of aiding the Society, to constitute their pastor a Life

Member, by a contribution of \$20, or a Life Director, by the contribution of \$50, and thus entitle him annually to draw from the Society, Tracts or other publications, to the amount of one dollar, if a member, or two dollars, if a director. Are there not some wealthy gentlemen and ladies in your church, who, on reading this circular, would be glad to make themselves Life Members, or Life Directors? And may there not be others who will esteem it a privilege to pay \$150 for the salary of a colporteur, as many benevolent individuals have done? May not half a dozen friends of this cause, or the members of a single church and congregation, unite in the support of a colporteur? It may be mentioned as an occasion of gratitude to God, and of encouragement to effort, that a benevolent gentleman in the South, having recently received special benefit from an evangelical volume, became deeply interested in having such works widely diffused over our whole country, and generously proposed to the Society to pay the salaries of twenty colporteurs, for four years, \$12,000; having paid \$3,000 for the first year. And will you not gladly introduce among your people the American Messenger, a monthly newspaper published by the Society, which now has a circulation of 100,000, and is furnished at six copies for \$1, twenty copies for \$3, and forty copies for \$5?

Besides thus aiding the Society by your contributions and efforts, will you not also, dear brethren, aid us by your prayers—that God will give divine efficacy to the truth diffused—raise up and send forth more laborers into the whitening field—make all the officers, agents, and colporteurs of the Society men of God, mighty in the Scriptures, full of the Holy Ghost? And may you not aid us further in looking out intelligent, judicious, pious, and efficient colporteurs—in coöperating with those already in the field—in giving us facts in regard to new and destitute fields—in bringing this cause before other churches besides your own, or before ecclesiastical bodies—inducing them to raise funds for the support of a colporteur, and perhaps recommending some qualified person for their field? And finally, by causing this circular to be read by warm-hearted Christians, especially the wealthy, may not individuals be found who will give liberally themselves, and induce others to give to this sacred cause? In thus coöperating in this blessed work, we pray God, that the blessing of many ready to perish may descend upon you, and that having been wise to win souls to Christ, and having turned many to righteousness, you may at last shine as stars in the firmament of heaven for ever and ever.



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